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For "The Friend."

The following letter on *Silent Worship* was ound among the papers of our late friend James mlen, who deceased 10th mo. 23d, 1866.

"DEAR FRIEND,—My S—— informed me that ou hadst expressed some doubts of the expe- iency of silent worship for a mixed assembly, here it is to be expected that so many different ates were convened: and as I know not how far e may have satisfied thee on the subject, I will ke the liberty of explaining my views thereon. suppose it is considered by Friends, and proba- ly would be considered by all, that in any con- regation of christians there may be as many ifferent states as there are persons present. We herefore continually refer them to that 'manifes- ation of the Spirit which is given to every man profit withal,' believing that as they are taught rom their very infancy (in christian experience) believe in this, they will be more likely to feel heir own responsibility, and less likely to depend pon the labors of others.

We believe, that Christ is now the great High Priest of the true church universally, and that it s entirely His office, whether instrumental means e used or not, to awaken in the heart a real and onest concern to be saved; and that when thus wakened, He, through his Holy Spirit (if rever- ntly submitted to) becomes all things to his umble followers—their Atonement, their Sancti- ier, their Righteousness, their Justifier. So that He becomes glorified in His saints, as their entire Saviour, and they are prepared in the end, to as- ribe all the honor and glory and power, to its proper and true source. In the work of redemp- ion, we fully believe that 'we are nothing, Christ s all,' and that it is 'God who worketh in us, oth to will and to do, of his good pleasure.' Hence we are taught to depend less, than most ther professing christians, upon instrumental neans. It is a very good maxim in relation to he poor: that 'the best way to help the poor is o put them in a way of helping themselves.' In he Divine sight we are all poor, and entirely de- endent upon his grace, and yet each one of us as a part to do, a labor to perform, in co-opera- ion with the work of divine grace. For if we ubmit to his will, which is 'our sanctification,' our own wills must be crossed in many respects, oth in doing and suffering—in yielding to the ersuasions and dissuasions of the Spirit of Truth.

The devout husbandman well knows that he must depend altogether upon the Divine blessing for all his success—upon the fertilizing effects of the sun, the rain, the dew, and many other unseen and probably unknown agents; and yet he has a work to do,—the hedges must be built up and maintained, the foul weeds must be suppressed—the thorns and the briers removed, the exhausted soil replenished, &c., &c. And so we all have a work to do; the cross must be borne if we expect the work of Divine grace to prosper. But if we are what we ought to be, and are in possession of the true faith, we fully believe in the divine truth, that 'The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but the same anointing teacheth you all things,' &c. All things essential to salvation—enlightening the understanding, changing the heart, and bringing the very thoughts 'into captivity to the obedience of Christ.' Having this faith, we fully believe that instrumental aid will be sent when it is needed. And so it is that we are sometimes, and not unfrequently, favored with an awakening and edifying ministry, which has the effect to arouse the lukewarm, strengthen the weak, and confirm the feeble hands that may be ready to hang down.

And as it respects a qualification for the ministry, we believe that every true minister must be first taught in the school of Christ, before he can successfully teach others. We believe the heart must have known a change,—that the altar must itself be sanctified, before the offerings in this way can be availing or acceptable in the divine sight. 'The heart of the wise teacheth his mouth and addeth learning to his lips,' and where a minister has known this change, has had his own faith tried as in the fire, and the dross tin and reprobate silver all removed, his heart inspired with the love of God, and this love shed abroad toward his fellow creatures the world over—but especially toward the tribulated followers of Christ—he has that unction within himself (though not *of himself*, nor at his command) which descends as the rain at the appointed time, and nourishes the hearts of such as the same anointing has prepared to receive it,—dividing the word according to the necessities of the people. We believe the entire office of a minister of Christ, consists in gathering the people unto Him, and settling them upon Him and His blessed teaching. For they know, that if their hearers once come to know the true Shepherd for themselves, and to hear his voice, they have that within themselves that will be their 'strength in weakness, their riches in poverty, and a present help in every needful time.' But we also believe that this ministry cannot be exercised without a special gift and anointing for the work; and that in all cases, and at all times, the bread must first be broken, blessed, and handed to the disciples by the holy Shepherd himself, before they can dispense it to the multitude in such manner as that all may be fed and satisfied. We believe, in common with our fellow-professors of other denominations, in the 'indwelling of the Holy Spirit;' but we also believe that its perceptible influences are not at our command any more than the rain that descends from the clouds, but that as it is believed in, and waited for, 'the times and seasons,' which are not at our command, are nevertheless sure, to the patient and believing christian. These influences may be as various as the conditions of those who receive them, but we mostly find in the early stages of religious experience, we are led forth 'with weeping and supplication,' desiring the sincere milk of the word, desiring that our stony hearts may be changed to a heart of flesh, that they may be made pure and holy; that we may thus 'grow in grace and in the saving knowledge of our Lord and Saviour Jesus Christ,' fully believing, also, that as we 'do His will we shall know of the doctrines' revealed to the understanding, from time to time, as we need it, and are able to bear it. By those whose hearts are thus changed the Holy Scriptures are most highly prized, as we find throughout their sacred pages (so far as we have gone) a corresponding experience, and we are thus encouraged to persevere in the highway to holiness, by the examples that have there preceded us. We find them indeed to be 'profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect and thoroughly furnished for every good work.'

These views are submitted, not with any expectation or design of proselyting to my opinions, but rather in simplicity and meekness, to give a reason for the faith we hold, and that thou may not be offended at what might appear a very lifeless form of worship; and I freely admit that when public worship in our way is formally observed, without any heart-changing concern and exercise attending it, there is none more flat and insipid. But then, we try to impress upon our people, that the knowledge they obtain of themselves, or may obtain in this way, if rightly considered, will show them more of the real state of their own hearts, than they would be likely to acquire by having their attention withdrawn from themselves. The great void we feel when left to ourselves, is sometimes a very salutary experience, and very likely to produce self-examination and godly jealousy over ourselves, lest we may be failing of the grace of God, and be in danger of being 'weighed in the balance and found wanting.'

JAMES EMLEN."

For "The Friend."

Egypt.

(Continued from page 226.)

Till after the capture of Babylon by Cyrus, Egypt seems to have enjoyed a quiet prosperity. But now the attention of the Persian king was drawn to the former rival of the conquered kingdom. On the death of Cyrus, his son Cambyses undertood to execute his projects. Egypt fell under his power and was ravaged by his arms. For more than one hundred years (523–414 B. C.) it remained a province of the Persian empire. At length, with the aid of Greek allies, the Persians were driven out, and the independence of the kingdom was vindicated by a line of native rulers. Under Amyrteus, Egypt again rose to prosperity and power, and under him and his successors monuments were erected which in beauty

and finish may vie with those of the earlier dynasties. Persian supremacy, however, was restored by the victorious arms of Artaxerxes III., in 353 B. C. Nineteen years later, victor and vanquished fell before the triumphant power of Alexander the Great.

Within her limits the conqueror designed to plant the capital of his world-wide empire. Alexandria was to be his memorial. Its foundations were laid, but death arrested the projects of the builder, and Egypt fell, upon the division of the empire, into the hands of one of his leading generals (323 B. C.) The dynasty of the Ptolemies now commenced. It continued for three centuries, and its rule was characterized by sagacity and moderation. Justice was administered with a good degree of impartiality. Learning and science found a new home at Alexandria, where the famous library was founded by the first of the Ptolemies. Upper Egypt was made safe for merchants and travellers. The port of Berenice was constructed on the Red Sea; Arsinoe was built where Suez now stands. The country was enriched with the commerce of foreign lands, and Jew and Greek taught in her schools. The Euclid was the head of the mathematical school, and the poets Theocritus, Callimachus, and Philotas were reckoned among the ornaments of the court. Alexandria, already a superb city, adorned with magnificent structures, invited the learning and science, as well as the trade and art of the civilized world. Jewish scholarship was welcome there, and with the king's sanction the sacred books of the Hebrews were translated into Greek, by the seventy-two learned men from whom (Septuagint) the version derives its name. Thus the very sentences of the prophets in which the doom of Egypt was foretold were transcribed for her libraries, and doubtless read in the palaces of her kings.

But the centuries of prosperity closed in anarchy. Roman power was in the ascendant, and to Rome, as to her predecessors, Assyria and Babylon, Egypt, surviving them, was anew to bow (30 B. C.) The kingdom of the Pharaohs and Ptolemies sunk to the rank of a department of the great Roman Empire. It afterwards became largely christianized, and its schools of philosophy and theology have left their impress on the religious thought and belief of christendom. In 639 A. D. it fell before the prowess of the Arabs, and passed under Mohammedan sway. The Sultan of Turkey long held it in subjection, and when, in 1832, Mohammed Ali—in place of a rebellious pasha—became its monarch, the unhappy country simply passed from Turk to Turk, still yielding obedience to a foreign despot—a native, not of any Egyptian town or city, but of Kavala, a small seaport town of Macedonia.

A comparison of the history of Egypt with the language concerning it employed by the Hebrew prophets, reveals many striking points of correspondence, while a survey of its present condition helps to set forth the contrast between what it was when the prophets wrote and what they foretold that it should become. One of the specific declarations in regard to the future of the country which is frequently made is that it should cease to be an independent kingdom. This prophecy was uttered by Zechariah (x. 11), who coupled its doom with that of Assyria, and who says, "the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." These words are supposed by some to have been uttered about twenty years after the Jews returned from the Babylonian captivity, or B. C. 518, while Egypt was under Persian dominion; but it would seem more appropriate to give them a somewhat earlier date—the conquest of Cambyses occurring 525 B. C.—and to allow them to refer not only to a near approaching, but to a long subsequent period.

But Ezekiel (595–536 B. C.) had already declared (xxx. 13) that there should "be no more a prince of the land of Egypt," and the brief rebellion against Persian rule, as well as the period of fifty years beginning with Amyrteus, can scarce be regarded as an exception to the fulfilment of the prophecy. From that day to this Egypt has been subject to foreign sway. If there have been *native-born* princes, they all belonged to a foreign dynasty. It is a most remarkable fact. And yet when the prophecy was made, Egypt was an independent kingdom under a powerful monarch. The neighboring people of Lydia, Libya, and Ethiopia (xxx. 5), and "all the mingled people" "in league," might have seemed to assure its security. But they, too, were to fall along with Egypt before the invader. "They also that uphold Egypt shall fall," wrote the prophet, and we know that their aid was vain against Cambyses, and that to some extent they shared the fate of their ally.

For "The Friend."

Selections from the Unpublished Letters and Journal of a Deceased Minister.

(Continued from page 226.)

"Ninth mo. 19th, 1838. Thou need'st not the assurance of my unchanged affection and sympathy; neither have I resources nor knowledge on the all important subject, that thou knowest not equally, or far better than myself. How then shall I occupy any portion of the large sheet now before me? Words are easily multiplied, but how often are they vain: how little calculated to relieve a mind disturbed, and jealous of itself as of everything presented to its notice. It may and will often weary of assurances, assertions, and the most plausible expressions, and seek its true rest in abstractedness, separation, and the silence of all flesh; but the last of these is no easy attainment; it involves the reduction of self, the sacrifice of our own wills; and pure and perfect obedience to its Tenant, who makes the cleansed heart His temple. How poorly are we qualified to judge of the necessary measures for our advancement in the path human wisdom never penetrated. We shrink from submitting ourselves, as if afraid to trust to a power our lips would acknowledge Almighty. Why is it we so long weary ourselves 'for nought,' and weaken ourselves by our foolish fears, childish surmises, and rebellious reasonings? We are ready to acknowledge the work is not our own; that we have neither power nor ability, and yet we stumble so long at submitting ourselves wholly unto Him, who would do all things for us; prepare a way where our clouded vision could see none; and not only 'put forth,' but go before, now, always. *The heart given up in simple, child-like obedience*, is the sacrifice called for; and oh! how many weary steps we cause ourselves, by withholding past the time. But while the weakness and reluctance of our natures cause us so many fearful struggles, the operations of the spirit of truth, freely and fully submitted to, must undoubtedly produce deep and sore conflicts. Our natural tendencies are towards evil, and to have them wrought upon and subjected 'to the law of the spirit of life,' involves the crucifixion of the will, and a dying unto self daily. Old things must be done away; and how thankfully should we submit to every overturning of the holy Hand that promises in any degree to wean us from ourselves, from all outward objects, and fasten our hopes and affections more fully on Himself. Ah, He knows how to keep His children depend and I cannot but believe the feeble struggl stay the mind in patience, when tempests upon it, is a sacrifice most acceptable in the Di sight. It is though, bitterly proving to the ture; and I think Isaac Penington aptly descr it as a 'sore travailing and mournful state;' I believe too, nevertheless, it is one productiv the richest harvest, when patiently abode in weans us from a confidence in any mutable fort, stains every passing enjoyment, and sh us the insufficiency of all this world can offe to bring peace. We find, too, our own anxie of themselves cannot avail us, and finally, tire ourselves, and of every thing belonging to worn out by resistance, we are more and willing and ready to submit to the terms, wher we reap the benefit intended, even our separa from evil, and close union with Him who offer be with His people 'alway, even unto the en the world.' But oh! these doubts, fears, jealous how heavily do they dwell upon us, and weigh d the spirit. I often remember the complaint aga a rebellious people formerly: 'Moab hath bee ease from his youth, and he hath settled on his l and hath not been emptied from vessel to ves neither hath he gone into captivity: therefore taste remains in him, and his scent is not chang A state of ease and indifference has been in ages of the world productive of spiritual letha and if its opposite can only keep alive the fir devotion, and preserve in the hearts of mank recollections of their weakness and depende we have cause to embrace messengers of suffe as our surest friends. Who in heart could they were indifferent to the requisitions of relig and to the name of its Author, and yet how stantly do we see those surrounded with in merable blessings 'settled on their lees,' a regardless of eternal interests, as of Him who for them, and in matchless mercy, willeth not any should perish. Oh! it is an awful thin be neglecting the soul's welfare! Truly wha a man profited if he gain the whole world become spiritually bankrupt there? What is much to part with to secure a well-grounded h of rest, when done with life's turmoil? and y am often jealous of myself lest the reward be much in view. Should it not be our first and care to serve Him whose love can neve sufficiently magnified for His own sake. The ward is only of mercy. We can do nothing ourselves, and if at last admitted to one of mansions prepared for those who are made querors, the path through which 'tis reac however marked by suffering, must still bear indelible character of mercy, mercy.

"My feelings are yet very dim, but so far can exercise them, they bring back pleasant collections of my visit; notwithstanding some p of it reprove me as unfaithful in attentio monitions of a sure Guide within. I often h to lament my unwillingness in submitting to straint when I feel it required, and so ofte this mercy exercised and abused, that I at ti greatly fear the language will become applica 'I am weary of repenting.'

"W. S. appeared in a few words in our meet to-day. I was not alone in thinking it savore the right thing, seeming to bring a solemnity us not immediately dissipated. I am sure he my sympathy, and I don't know but my h almost rejoiced that he could be made willin put forth on the Lord's errand. It was not looked for by some of our members. They di with us on First-day. I was struck with a m than usual soberness of countenance and dep ment, but did not know what was passing wit

hope he may be preserved faithful, and if called labor in word and doctrine, do it in humility d sincerity."

"9th mo. 30th, 1838. * * * I was glad to hear good an account of your Quarterly Meeting. is particularly pleasant, and ought to be cause gratitude, when we can meet together and be freshed. ——, I expect, in some sort, considers mself within your limits. It will be a pity if he comes blind to early lessons; but I have no idea l who appear to have slidden into the prevailing rors, will become lost there. Personal preference, think, has drawn many aside, and when the inciples now advocated become fully understood, t a few I hope will be enabled to see the differ- ce between them, and the substantial enduring xture of primitive and present Quakerism, slight- as in many instances it seems held. But I pe to remember my own weaknesses and beset- ents, while observing the failings of others, and recollect it requires all, and much more than y diligence, to keep my own heart. A good ofession only will not serve our purpose. We ay witness a good confession before men, but nless the truths of the Gospel be incorporated, d evidence themselves by their own fruits, our opes may at length become as the hypocrite's, rrowfully perishable.

"'Hast thou read the last number of the Library?' The preliminary remarks to, as well s the life of Joseph Pike, I think particularly xcellent. The first singularly adapted to the resent state of society, evidencing the author one live to feel how things are among us, and to in- uce almost the regret such a one [the lamented ohn Barclay] should be called hence when their abors in the cause of Truth seemed so much eeded. I was particularly arrested by J. Pike's emark on the subject of educating children:* hey are certainly judicious, and consonant with he direction of the wise king 'to train up a child n the way he should go.' The restraint he urged by precept and example, was most wholesome dis- ipline, and of a character to exempt him from he grievous sentence uttered against Eli, Israel's priest formerly, 'because his sons made them- selves vile, and he restrained them not.' It is pleasant to trace the lives of such godly elders; those who 'ruled their own houses well,' and who stood as upright pillars in the church: their me- morial must continue precious, and preach to suc- ceeding generations."

(To be continued.)

Cheapness of Chinese Wares.—A vessel recently arrived at San Francisco, California, with a large amount of goods from China, purchased at prices so remarkable cheap that the custom-house officers at that port would not believe in the veracity of the invoices, and seized the goods as falsely val- ued by the purchasers. The probability is, however, that the invoices are correct, it takes so little to sustain life in China, and wages are so low. In the importation were handsome sets of porcelain bought for four dollars the set. Beau- tiful fans, painted by hand in brilliant colours, with figures of dragons and Chinese beauties, purchased at a cent each. Spades for garden use, bought at the cost of a few cents each. Straw hats of a good quality invoiced at a cent each. Nice baskets, in sets of four, costing in the Celestial Kingdom but four cents a set, and other articles equally low.—*Late Paper.*

"To go to meeting to hear a man, is not wait- ing on the Lord but on man."

* See "Friends' Library" vol. ii. pp. 355, 356.

From the "North American and U. S. Gazette."

Review of the Weather, &c.

FOR SECOND MONTH (FEBRUARY.)

	1867.	1868.
Rain during some portion of the twenty-four hours,	6 days.	0 days.
Rain all or nearly all day,	4 "	1 "
Snow, including very slight falls,	3 "	11 "
Cloudy, without storms,	7 "	6 "
Clear, as ordinarily accepted,	8 "	11 "
	— "	— "
	28 "	29 "

TEMPERATURES, RAIN, DEATHS, &c.

	1867.	1868.
Mean temperature of Second month, per Penna. Hospital,	40.21 deg.	26.65 deg.
Highest do. during month do.	55.00 "	51.00 "
Lowest do. do. do.	17.00 "	5.00 "
Rain during the month, do.	2.89 inch.	2.52 inch.
Deaths during the month, being for four current weeks for 1867 and five for 1868,	1056	1298
Average of the mean temperature of Second month for the past *seventy-nine* years,		30.62 deg.
Highest mean of temperature during that entire period, 1857,		41.03 "
Lowest mean of temperature during that entire period, 1815, 1836, 1838,		24.00 "

WINTER TEMPERATURES.

Mean temperature of the three winter months of 1866 and 1867,	33.24 "
Mean do. do. do. 1867 and 1868,	29.52 "
Average of the winter temperature for the past *seventy-eight* years,	31.34 "
Highest winter mean occurring during that entire period, 1827, '28, and 1850, '51,	38.33 "
Lowest do. 1814, '15, and 1835, '36,	26.66 "

COMPARISON OF RAIN.

	1867.	1868.
First month (January),	1.70 inch.	3.62 inch.
Second month (February),	2.89 "	2.52 "
	— "	— "
Totals,	4.59 "	6.14 "

It is evident from the above that we have just passed through not only a very severe month, but a very severe winter; the former being thirteen and a half degrees lower than the same month last year, as well as four degrees below the average for the past 79 years.

Well, as to the winter itself, it has been about three and three-quarter degrees below that of last season, and nearly two degrees below the average for the above named long period of time. And yet we cannot boast of anything like the follow- ing:

"Milwaukee, Feb. 10.—The weather here is intensely cold, the mercury at 7 A. M. showing 16 degrees below zero."

"Winona, Minn., Feb. 10.—Thermometer 36 degrees below zero."

"Madison, Wis., Feb. 10.—Thermometer 34 degrees below zero."

"Hastings, Minn., Feb. 10.—Thermometer 36 degrees below zero."

"St. Paul, Minn., Feb. 10.—Thermometer 40 degrees below zero."

Universally cold weather has prevailed almost everywhere. Accounts from the southern States state it to have been very severe in that section of country.

In reference to there being but one day accre- dited on which *rain* has fallen, it may be proper to remark that where *both* rain and *snow* falls, the *latter* is always recorded.

From the deaths above noted for the month under review, deduct *one-fifth* for the extra week, and we have the following figures, viz: 1867, 1056, and 1868, 1039.

Comparisons are frequently made showing the well grounded preference, as regards *healthiness*, our own city has over that of New York as a place of residence. Doubtless this is, in a great mea- sure, attributable to an overcrowded population, as may well be inferred from the following ex- tracts, taken from a report recently made on the subject, including the editorial comments of one of our daily periodicals:

"*New York and its Tenement Houses.*—The entire resident population of the city of New York is probably about 800,000 or 900,000 souls. By resident population we mean those inhabitants of the great Babylon who sleep within its bounds, and (haply) have their washing done there— those being the usual tests of voting citizenship. There are of course, many thousands of New Yorkers who do business in the city, but who shake its mud from their feet after business hours, and seek for a fireside and a bed far away from the island of Manhattan. The reader, unless he or she happens to be pretty familiar with the sub- ject, will doubtless be somewhat surprised to learn that of those 800,000 or 900,000 inhabitants nearly or quite 600,000 live in cellars and tene- ment houses, presenting a picture of wholesale poverty and misery such as no other city in the world perhaps—certainly not in Europe or Ameri- ca—exhibits.

"We do not make this statement without suffi- cient authority for it. The figures will be found in a report made by a competent committee to a public meeting of the friends of home missions, held at the Howard Mission, New York, on last Monday night.

"According to the report referred to, the ward which contains the greatest number of tenement- houses is the Eleventh, which has 2049 tenement houses, containing 13,433 families, or 64,254 per- sons. The largest cellar population is in the Seventeenth, and the next in number is in the Sixteenth ward—the two wards having a cellar population of 4591.

"The Fourth ward, in which the Howard Mission is situated, has 486 tenement houses, which contain 3636 families, and 17,611 persons; those living in cellars number 346, and the others 912; making in all a population of the kind under consideration of 18,869. The tenement house and cellar population of the Fourth ward is the most dense of any in the city, *being packed together at the rate of* 200,000 *to the square mile.* This ward, which was originally a swamp, contains more dens of infamy than any other spot of equal size in America.

"Not the least interesting portion of the report upon which our statement of facts is based, is an authentic description of a tenement house, an in- stitution of which Philadelphia has heard much, but happily seen nothing within her own bounds. According to this authority, New York tenement houses are usually eight stories high, including the basement, and built two on a lot, which is only 100 by 25 feet in size. The basement is usually crowded with families, and sometimes the cellar underneath, lying below high-water mark, and frequently flooded by the tide, swarms with squalid women and children. A hall about three feet six inches in width runs through the centre of the building, dividing it into two ranges of apartments on each floor, from basement to attic, and these apartments are sub-divided into front, middle and rear, making six suites on each floor. The first floor fronts are often used as low grog- geries, with the families of the owners living in the rear of them, and the remainder of the build- ing is packed, six families on a floor, to the roof.

"These houses are sometimes built twice and even thrice as deep as the one just described, with six and even eight suites of apartments on each side of the hall, making from twelve to sixteen suites to a floor. The 'suits of apartments' should

really be called *sets of dens*. They usually consist of two rooms, a living-room and a sleeping-room; the first being about eight feet by ten, and the second seven by ten, averaging seven feet in height. The bed-rooms have no ventilation except what they get through the door opening from the living-room, which has no ventilation except what it gets through the door and window opening into the narrow hall.

"This so-called living-room is used to cook and wash in, and is also frequently used as a work-room by some poor mechanic. Not unfrequently two families, and even four, live in one of these small sets of dens, and in this manner as many as 126 families, numbering over 800 souls, have been packed into one building, and some of the families taking boarders and lodgers besides! Around many of these tenements, or in close proximity to them, are slaughter houses, stables, tanneries, soap factories and bone-boiling establishments.

"Our Home Mission report further states that there are living in these squalid cellars and tenement-houses more than 116,000 children who are under fourteen years of age."

Of course much of the interesting *minutiæ* of the report has to be omitted, having already extended our "Review" to an almost unwarrantable length. J. M. E.

Philadelphia, 3d month 4th, 1868.

Selected for "The Friend"

Christ's Presence, The Authority of the Church.

One of the peculiar traits of ancient Quakerism is *silent waiting* upon the Lord. It was practised by the early Friends, not only in presenting themselves for the duty of divine worship, but also in their meetings for the discipline of the church. They did not believe themselves qualified for either service without it. Any more than the first christians, they knew not what to pray for as they ought—they knew not the will of the Lord respecting the part they were to act, and therefore waited for the mind of the Spirit, and that divine energy, by which it quickens the perceptions of the soul, and gives ability to speak and act with the Spirit, and the understanding also. The subjects of deliberation in meetings of record, chiefly relate to the health and prosperity of the members. Not the amusement or the exaltation of the natural man, but to build up one another in the Truth, and to promote the glory of God, were their great concerns.

Sometimes these meetings may appear to the superficial observer to be insipid and uninteresting, because little occurs to please the senses. To the spiritual traveller they may be painful and laborious, yet keeping where his Lord is, he is not only filling up his measure of suffering, and learning to keep the word of patience, but united with other similar spirits, he is made instrumental to preserve the flock and administer life to others. Even after seasons of conflict and watching, he is at times able to say, "It is good for me that I have been there." The Lord gives him a precious reward for his steadfastness, which is of more value than any thing to delight the natural taste. As an assembly maintains this exercise, waiting for the Master with loins girded, solemnity and weight spread over it; the Lord comes to be known as a crown of glory, and a diadem of beauty; the spirit of judgment is granted, and strength to turn the battle against the assaults of Satan.

In this stands the authority of our religious meetings, of more force than any arguments whatever. These are glories pertaining to this latter dispensation, and while there is a baptised and sanctified people keeping this ground, upon all the glory there will be a defence:—under the direction of the omnipotent and all-wise Head, the body will edify itself, the fathers and mothers will be made to reign in Christ, the young men will grow in strength, and experience, and skill, and the children will be nursed and fed with proper food. This is not a mere picture. At such seasons, Friends who were sound in the faith could once say, "the Seed reigns." It is still realized among those who rejoice in Christ Jesus alone, and have no confidence in the wisdom, or policy, or artificial knowledge of men. Human policy is not unfrequently mingled with the subtlety of the serpent, which strikes at the simplicity of the Truth. "The world by wisdom knows not God." If this wisdom rules in the visible church, those things which are done to be seen of men, and to please unregenerate men, may engross its deliberations, and exclude a right exercise for the spritual health of the members. If the course of proceeding which worldly professors take, is adopted, fidelity to Christ, and the foolishness of the cross, will be lost. And should riches, and worldly greatness bear sway, sorrowful desolation will it make wherever such influence prevails. Those who receive honor of men, and are not seeking the honor which comes from God only, will be likely to strive to carry out the will of those who honor them, and this gives rise to a similar state of division with that in which the Corinthian church was involved.

No *mere resemblance* of unity and love will avail, and nothing is likely to prevent apostacy, but keeping to the original ground of waiting for the putting forth of the Leader of Israel, to know Him to go before, and following faithfully when He does appear, either as a still small voice, as the pillar of fire by night, or of the cloud by day. In this state, the innocency and dependence of the child will be preserved, and the Lord's power at seasons known to be over all, and the church led in safety. The watchful and faithful ones will be baptised into one body, and drink into one spirit, and the peace which Christ gives will be their portion. The refreshing waters of Shiloh will be presented for their acceptance, which are of inconceivably greater worth than the specious displays of man's contrivance. Instead of the will or wrath of man, which is like a blast from the wilderness, the gentle, peaceable, yet unwavering Spirit of the Lord, our righteousness, will dictate and direct among his people.

Was there ever a period when it was more needful to recur to the good old way; the sound principles and christian practice of our fathers in the Truth? We cannot be too much awake to the devices of Satan, which are lulling many to rest, and leading them to think that a more relaxed support of our testimonies will now do. If these testimonies are of divine origin, as they most assuredly are, it must be the Lord's will that they be firmly supported. Should lukewarmness overspread the body, and they be allowed to fall, or the attempt be made to keep the form without divine wisdom and strength, *universal lifelessness must ensue, and the very existence of the Society be jeoparded.* A society making the profession we do, cannot long exist after that divine power has withdrawn, which alone is the life and support of it; but notwithstanding the enemy may come upon us as a storm and tempest against the wall, or as a subtle deceiver, to glide us gently and peaceably on to another foundation, let us not draw back from daily fervent seeking for the manifestation of the Lord's presence and power, both for individual support, and to guide us in our solemn assemblies; that his great Name may be honored and exalted, and Satan with all his deceptive stratagems may be put to flight, the church again arise and shine, arrayed in luminous robes of pure righteousness, salva and strength.

Selec

CHEER EACH OTHER.

"Yes, cheer one another along,
In paths which ye ought to pursue,
A *word to dishearten* is wrong
To those who are striving to do.
Speek cheeringly unto the sad,
The wounded in heart and *the poor*,
A word of affection *makes glad*
And helpeth the wrong to endure.
Deal gently with others that err,
'Tis mercy that saveth the lost,
And all that thy love may confer
Can never God's bounty exhaust.
Oh! cheer one another along,
And joy, and affection impart,
Unkindness of spirit is wrong,
But blessed are the cheerful of heart."

Select

WELLS OF MARAH.

"And they went three days in the wilderness, found no water. And when they came to Marah, t could not drink of the waters of Marah, for they w bitter." Exod. xv. 22, 23.

By Marah's bitter fountains the hosts of Israel stand
As evening closes round them, a sad and weary ban
While sounds of lamentation rise in the summer air,
The wail of woman's anguish, the groan of man's
spair.

Three days of desert journey their pilgrim feet have tr
Since through the parted billows they took their m
night road;
And since on these returning waves the morning s
beams shone,
No other waters have they found in all their journeyi
on.

One hope alone sustained them, and hushed the thou
of fear,—
"The wells of Marah are at hand, each hour we co
more near:"
And now they gain the fountain side, they stand up
the brink,
They see the limped water rise, they taste—and dare
drink!

O bitter disappointment! O hope deferred, deceived!
Where is the guide they trusted, where the promise th
believed?
We blame the weakness of their faith, but sorely it w
tried;
And even Moses' heart might sink, till to the Lord
cried.

Ah! still the wells of Marah lie beside *our* pilgrim wa
And Israel's old sorrow may be still our own to-day;
When some loved object long desired, and long pursue
we gain,
And find too late the glory fled, and hope and promi
vain.

Well then for these, in such an hour, who know wh
Moses knew,
And turn to Him who changeth not, the faithful O
and true;
And from His loving heart receive, and from His gracio
hand,
The cure for every ill they meet through all the dese
land.

For in the wilderness of earth still grows the healing tre
Unchanged in all its wondrous power to soothe an
remedy;
Still answering the cry of faith, will God the gift besto
To pour a sweetness in each cup of bitter human woe

And, of that mighty secret, when our spirits are posses
We bless the storm that drove us to the haven of ou
rest;
We bless the disappointments that have darkene
earthly skies,
And taught our hearts to nobler joys above the cloud
to rise.

And now we do not ask to pass the bitter fountains b
But that our God may meet us there, to bless an
sanctify;
And so to lead us onward, till the wilderness be passe
And safely to the land of rest we enter in at last.

Walking and its Uses.

The special advantages of walking, as an exercise, are many. Perhaps the most important is, that it takes us out of doors, and keeps us there in the pure air and the bright sunshine. The exercise, which is gentle and prolonged, increases not only the frequency, but the fulness of respiration, thus bringing a much larger quantity of oxygen into the lungs, and through them to the blood, thereby giving the finishing touch to the process of digestion, and vitalizing "the red current of life." Another advantage to respiration is this. When a person is sitting or standing still, the exhaled air from the lungs, which is unfit to be breathed again, fills the space about the face, and a portion of it is taken into the lungs at the next breath; especially is this the case if the head is bent forward; but when a person is walking, and expels the air from his lungs, his head is carried past the expired air before he draws in another breath, and thus he gets a supply of pure air, with its full proportion of oxygen, at every inspiration, and thus is the vigour and vivacity which results from exercise in the open air partially accounted for. Walking is very beneficial to the digestive organs, by the gentle yet constant motion which it imparts to them, and which is essential to their long-continued, healthful action. It brings into action, and properly developes more muscles than any other one mode of exercise. It tends to equalize the circulation of the blood. Pedestrians, rope-dancers, and those who exercise their legs a great deal, are not troubled with that almost universal complaint—cold feet. The simple reason is, that exercise calls the blood to the parts exercised, and the blood feeds and warms.

One great objection to walking is, that it takes so much time. True, it takes some time—more, as a general thing, than it does to ride—but so does the accomplishment of any thing desirable; and is not good health desirable? In the end, however, it results in the saving of time, by preserving the health, and increasing the vigor of all the physical and mental functions. In no way is there so much time wasted, to say nothing of vitality, as in being sick, and yet people are unwilling to give a little time to keeping well.

To obtain the greatest amount of good from walking, it must, like every thing else, be done right. In the first place, it is always best to have some definite object in view when going out to walk—some particular place or object of interest to see, some purpose to accomplish, or some friend to visit, and not walk merely for the purpose of walking, if any other object can be attained at the same time. But better walk without any other object, than not walk at all. The position of the body while walking is of great importance. The body should incline slightly forward from the hips, if walking slowly, and the inclination should increase according to the rapidity of the walk. The head should be kept on a line with the body, the shoulders and hips held back, and the chest unimpeded in its action by tight clothing or otherwise. The arms should be allowed to swing freely at the side. The respiration should be carried on entirely through the nostrils, and not through the mouth. In commencing a long walk, walk slowly at first, and gradually increase the speed. Invalids, and persons who are unaccustomed to walking, should begin with short walks, being careful not to overdo, and increase the distance as their strength and endurance increases. Any one who will practise this precept—never ride when you can just as well walk—will not only be more vigorous and healthy, but will accomplish far more than he or she otherwise would.—*Journal of Health.*

For "The Friend."

No Cross, No Crown.

The following "Preface" by William Penn to his "No Cross No Crown," contains very pertinent matter for the consideration and instruction of all. When first awakened to serious things by that arresting hand and voice which strives and pleads with each heart, the writer of this well remembers with what deep conviction and earnestness he read and re-read this stirring appeal for obedience to the cross, and to the alone saving grace of the Lord Jesus.

The whole work would well repay an attentive perusal.

"Reader,—The great business of man's life is to answer the end for which he lives; and that is, to glorify God, and save his own soul. This is the decree of heaven, as old as the world. But so it is, that man mindeth nothing less, than what he should most mind; and despiseth to inquire into his own being, its original, duty and end; choosing rather to dedicate his days, the steps he should make to blessedness, to gratify the pride, avarice and luxury of his heart; as if he had been born for himself, or rather given himself being, and so not subject to the reckoning and judgment of a superior power. To this lamentable pass hath poor man brought himself, by his disobedience to the law of God in his heart, by doing that which he knows he should not do, and leaving undone what he knows he should do. So long as this disease continueth upon man, he will make God his enemy, and himself incapable of the love and salvation, which he hath manifested by his Son, Jesus Christ, to the world.

If, reader, thou art such an one, my counsel to thee is, to retire into thyself, and take a view of the condition of thy soul; for Christ hath given thee light, with which to do it. Search carefully and thoroughly; thy life hangs upon it; thy soul is at stake. 'Tis but once to be done; if thou abusest thyself in it, the loss is irreparable; the world is not price enough to ransom thee. Wilt thou then, for such a world, overstay the time of thy salvation, and lose thy soul? Thou hast to do, I grant thee, with great patience; but that also must have an end: therefore provoke not God to reject thee. Dost thou know what it is to be rejected? 'Tis Tophet, 'tis hell, the eternal anguish of the damned. Oh! reader, as one knowing the terrors of the Lord, I persuade thee to be serious, diligent and fervent about thy own salvation! As one knowing the comfort, peace, joy and pleasure of the ways of righteousness, I exhort and invite thee to embrace the reproofs and convictions of Christ's light and spirit in thine own conscience, and bear the judgment of thy sin. The fire burns but the stubble; the wind blows only the chaff. Yield thy body, soul and spirit to Him who maketh all things new; new heavens and new earth, new love, new joy, new peace, new works, a new life and conversation. Men are grown corrupt and drossy by sin, and they must be saved through fire, which purgeth it away; therefore the word of God is compared to a fire, and the day of salvation to an oven; and Christ himself to a refiner of gold, and a purifier of silver.

Come, reader, hearken to me awhile; I seek thy salvation; that is my design. A refiner is come near thee, his grace hath appeared to thee: It shows thee the world's lusts, and teacheth thee to deny them. Receive his leaven, and it will change thee; his medicine, and it will cure thee: he is as infallible as free: without money, and with certainty. A touch of his garment did it of old; and will do it still: his virtue is the same, it cannot be exhausted; for in him the fulness dwells: blessed be God for his sufficiency. He laid help upon him, that he might be mighty to save all that come to God through him: do thou so, and he will change thee: yes, change thy vile body, like unto his glorious body. He is the great philosopher indeed, the wisdom of God, that turns lead into gold, vile things into things precious: for he maketh saints out of sinners, and almost gods of men. What then must we do, to be witnesses of his power and love? This is the crown: but where is the cross? Where is the bitter cup and bloody baptism? Come, reader, be like him. For this transcendent joy, lift up thy head above the world; then thy salvation will draw nigh indeed.

Christ's cross is Christ's way to Christ's crown. This is the subject of the following discourse; first written during my confinement in the tower of London, in the year 1668, now reprinted with great enlargement of matter and testimonies; that thou mayest be won to Christ; or if won already, brought nearer to him. It is a path, which God in his everlasting kindness guided my feet into, in the flower of my youth, when about two and twenty years of age. He took me by the hand, and led me out of the pleasures, vanities and hopes of the world. I have tasted of Christ's judgments, and of his mercies, and of the world's frowns and reproaches: I rejoice in my experience, and dedicate it to thy service in Christ. It is a debt I have long owed, and has been long expected: I have now paid it, and delivered my soul. To my country, and to the world of christians, I leave it: May God, if he please, make it effectual to them all, and turn their hearts from that envy, hatred and bitterness, they have one against another, about worldly things; sacrificing humanity and charity to ambition and covetousness, for which they fill the earth with trouble and oppression. That receiving the spirit of Christ in their hearts, the fruits of which are love, peace, joy, temperance and patience, brotherly kindness and charity, they may in body, soul and spirit, make a triple league against the world, the flesh and the devil, the only common enemies of mankind; and having conquered them through a life of self denial, by the power of the cross of Jesus, they may at last attain to the eternal rest and kingdom of God.

So desireth, so prayeth,
Thy fervent christian friend,
WILLIAM PENN."

Tides and Their Causes.

The phenomenon of the daily tides of our sea coasts and tidal rivers is attributed to the attraction of the moon upon the earth; that the moon draws the earth toward it, and that in drawing the earth toward it, it bulges up the water of the ocean on the side presented toward the moon, and drawing the earth and water thus on that side, also draws the earth away from the water on the opposite side of it, and thus leaves the water bulged up on that side; and in doing all this, the effect comes after the cause some three hours, which is termed "the tide lagging behind." Now, if we knew *per se* what attraction of gravitation was, and that it produced this anomaly of force, there would be nothing to question in the matter. But as we only know by attraction that it means drawing to, it is impossible to reconcile the theory of the tides as they run to the attraction of the moon. If the moon is so potent in drawing up, why does it not draw a bulge on the inland seas—our great lakes? I will not discuss the question of the moon's apogee and perigee—its different velocities in different parts of its or-

bit, as laid down by the law of Kepler, or whether it turns once on its axis in a month or not, as either theory will answer for its phases as well as for the face of the "man in the moon;" but I will endeavour to give a more rational theory for the phenomenon of the daily tides.

The earth revolves on its axis, and makes a revolution every twenty-four hours, and this moves its equatorial surface nearly a thousand miles per hour. Now the water on its surface, covering about three-fourths of it, and being more mobile than the solid earth, is, by centrifugal force, made to roll around the earth, the same as the water is made to move around a grindstone when in motion, a thing familiar to every body that uses that instrument. In the Southern Ocean this motion of the water is so well known to mariners who double Cape Horn in sailing from San Francisco to New York, that they now run considerably lower down, in order to ride this tide eastward, than they did in former times. Here, then, we have one fact of water tide more comprehensive, at least, than the tractive theory of the moon. We have also the fact of two great promontories in Capes Horn and Good Hope, where this great tidal wave must strike against, and they produce constant oscillations of the water to and fro, and produce gurgitation and re-gurgitation in all the gulfs and rivers that line the coasts of the northern, or more properly the land hemisphere. These gurgitations swell the water highest in the place where the seas become the narrowest, as the more northern latitudes. In addition to these daily oscillations of the water, there are constant eddy currents, denominated "gulf streams," all agreeing in their courses and motion to this theory of the ocean tides.

When our present received tide theory of moon attraction was first laid down, the fact of the water of the great Southern Ocean rolling round faster than the solid parts of our planet was not known. Smith, in his Physical Geography, says: "The tidal wave flows from East to West, owing to the earth's daily rotation in a contrary direction." Here he is unintentionally correct, because the water, striking these promontories of the two great capes, is hurled back, and not, as he assumes that the great ocean wave is moving from east to west. The United States Government's sailing charts lay down the fact of this great ocean wave moving from west to east, south of the capes, and the ships coming from the Pacific to the Atlantic Ocean take advantage of this, and ride the sea at the rate of over twenty knots per hour, by following the routes laid down in Maury's charts.

The old philosophy of the crystalline spheres was not more at variance with the correct motion of the stars and planets than the moon theory of the tides. In their dilemma to account for the retrograde motions of the planets they denominated them wanderers, stragglers, because they would not march with the "music of the spheres." In the moon theory of the tides the lunar satellite is made to pull and push at one and the same time, which is entirely at variance with the philosophy of force.

There is nothing in the heavens nor in the earth, that proves to us positively that the sun holds the planets, and the planets their satellites by attraction, as we are taught that the moon attracts the water of our world. We see that all terrestrial bodies tend toward the centre of the earth, and we call this gravitation; but we cannot see how a body moves around the earth without falling on it by this law. We say in dynamic philosophy that bodies move in the direction of least resistance, and that we can positively understand; but what force *per se* is we do not know. It is always better for us to explain phenomena by positive known laws and motions than by any that rest merely upon conjecture.—*Scientific American.*

For "The Friend."

Thomas Taylor.

The following account of Thomas Taylor is taken from "Biographical Memoirs" of some of the early members of our religious Society, published in England in 1854:

"He was born about the year 1616, and in early life he was awakened to a sense of his sinful condition by nature, accompanied with earnest desires after a state of holiness, in which he might find acceptance with the Lord; and for a long period he passed through great exercise of mind, often dreading that he should miss of eternal salvation. Yet, through the mercy of God, he was preserved in His holy fear, by which he was kept in integrity and simplicity; until in His own good time, the Lord was pleased to open to him a door of hope, and to give him to believe that he should yet see that blessed day of His heavenly and powerful appearance, the manifestation of which, to his soul, was the object of his continued prayer.

He finished his studies at the University of Oxford, and was afterward preferred to a benefice at Richmond, Yorkshire. It was at that period, he tells us, he began to perceive that some of the practices in the observance of which he had been educated, were without authority from the Holy Scriptures, especially that of infant baptism. On this subject he was engaged in controversy, in the year 1650, in consequence of his religious scruples to bring his children to the 'font.'

In the year 1652, Thomas Taylor, desirous to have an interview with George Fox, went to Swarthmore where he then was; and his mind being open to conviction, he gladly received George Fox's testimony, under which light broke in upon his understanding, and his heart became contrite before the living God. 'The next day,' George Fox remarks, 'we had a meeting at Ulverstone; and Thomas Taylor sitting still, a tender spring of life sprang up in him, and he spoke to the people, showing them where they had been, and how they must turn to the Lord Jesus Christ.'

At this interesting period of Thomas Taylor's life, the prayer of his soul to the Lord was, that He would be pleased to judge and to condemn forever, all that was contrary to the word of His pure power. And the Lord heard his cry, by His grace he had himself raised within him, and through the Lord's mercy he experienced victory and deliverance.

Having now freely received of Christ Jesus, he was concerned to preach him freely and forsook his benefice, not consulting with flesh and blood, but trusting in the Lord that He would provide. He became a faithful laborer; and many were his witnesses how zealously he served his blessed Master, and how truly he cared for the flock, even as one wholly given up to spend and be spent in the work committed to him. In the exercise of his gift as a minister, Thomas Taylor travelled through various districts of England.

While thus engaged, in the year 1657, he was committed to Appleby jail, where he underwent an imprisonment of nearly two years' duration. In 1660 he was imprisoned both in Lancaster and York castles; and in 1661 was arrested in a religious meeting at Eyam, Derbyshire, with other Friends, and subjected to gross personal abuse from the soldiery, who, accompanied by a constable, rudely dragged them out of the house, and obtained their committal to Derby jail, because they refused to give security for their 'good behaviour.' In the following year Thomas Ta was imprisoned at Stafford, for declining to sw and at the assize was sentenced to premunire.

In one of his epistles to Friends, dated 'F the place of my confinement for the testimon Jesus, in the Seventh month, 1664,' he sa 'Seeing God hath so graciously performed promises to us, in bringing up our souls from de and our life from the devouring sword, and h unloosed our tongues to speak of his wonder the great congregation, shall we not speak goo the name of our God, the ever-living God, in c parison of whom the whole world, with its id gods, and lords, is nothing? We may not hindered by the adversary from breathing fo our pure life, given to us of God, in a contin mention of his holiness; for if *we* should be sile the very stones would cry out. Now is Lord Jesus risen indeed, and ascended above heavens, principalities, and powers, and co again to our spirits according to his blessed p mise; that of His fulness we might all abundan partake, causing our cup to overflow with heave consolations, to the watering of every tender, h plant, in Israel. For as the dew to the tender her so is thy blessing, O Immanuel, to the garden thy own planting, to thy beloved plants that w for Thee, among whom the pouring forth of name is as sweet ointment. Blessed are all t wait for Thee, who hast enclosed thy people the arms of thy own Almightiness, and in blessed kingdom filled those who hungered af thee. Even so, Father of Life, be it for everm to thy own glory, who alone art worthy.'

Though this imprisonment lasted many yea yet a little liberty was sometimes permitted h to reside with his family, at lodgings his wife h provided in the town; 'and so,' he gratefully marks, 'we are made content; and all is good the good will of God.'

In the eighth year of his captivity, we beh him still sweetly sustained amid his trials. thus addresses his Friends:

'Dearly beloved in the Lord,—My very tend affection salutes you, and all the dear flock abo you, giving you to know of my health in the Fou tain of health, where in the midst of these bon and afflictions (which in common with all sai are ordered for us on earth, for the Gospel's sak my soul is more than a conqueror, praises to c God! and we may not in the least let fall c holy hope and trust, for any thing that flesh c do against us. But let us keep fast in our hea the living faith of the Lord Jesus; for there we may effectually overcome; yea, be able also quench all the fiery darts of the devil. For up our watch we need to stand in all things, cloth with the whole armor of light, that no enemy m come between us and our God, to deprive us his precious life, or hinder our fellowship with Holy Spirit. The living powerful presence His glory, in the face of Jesus Christ be wi your spirits, to sanctify, bless, keep and preser you all, my dear Friends, in body, soul and spir pure, spotless and altogether blameless befo Him.

'Yours in the dear fellowship of God's ev blessed Truth.'

He remained in confinement, at Stafford, un the year 1672, when, with many hundreds besid who had been immured in various jails, he w released upon the 'Declaration of Indulgenc made by Charles the Second, after an imprisc ment of nearly eleven years, during which he su fered much at the hands of cruel jailors, and w often greatly burdened in spirit by the wickedne and profanity of the felons and murderers amo whom it was his hard lot so long to dwell.

He continued faithful in the Lord's work, and hough he was afterward again an inmate of Staford jail, yet on his liberation in 1679, he resumed is labors in the ministry, until it pleased his lessed Master to say, 'It is enough,' and to call im to his rest. At that solemn hour, in quiet onfidence in his Redeemer's faithfulness, he could ay to those who stood around: 'I am going to ny Father, and to your Father; to my God and our God.'

George Fox testifies of him; that 'he turned many to the Lord Jesus Christ, so that they became hearers and followers of Him that speaketh rom heaven. And when he had fulfilled his ministry and finished his course, he laid down his ead in peace, and died in the Lord."

Thomas Taylor's decease took place at Stafford, n the Third month, 1681. He was about 65 ears of age, and had been a minister 29 years.

Selected for "The Friend."

I feel alarmed in seeing that we, as a community, re in great danger of leaning to the understanding of men, in this day of the truly surprising march of intellect;" and that, *for want of rusting in the Lord with all the heart*, we are oing off greatly from first principles; interminling indeed with that which is not distinguished y gospel simplicity, but which has a tendency to ring us to be satisfied with many things, out of hich, as a people, we were brought by a strong and and a stretched out arm, which delivered rom the iron hand of cruel persecution, as well s from all false dependence in religion.—*Sarah Lynes) Grubb.*

Why Bees Work in the Dark.—A lifetime night be spent in investigating the mysteries idden in the bee-hive, and still half the secrets would be undiscovered. The formation of the ell has long been a celebrated problem for the nathematician, whilst the changes which the oney undergoes offer at least an equal interest to he chemist. Every one knows what honey, resh from the comb, is like. It is a pure syrup, without a trace of solid sugar in it. Upon straining, however, it gradually assumes a crystalline ppearance—it candies, as the saying is, and ultimately becomes a solid lump of sugar. It has not been suspected that this change was due to photographic action; that the same agent which lters the molecular arrangement of the iodide of silver on the excited collodion plate, and determines the formation of camphor and iodine crystals in a bottle, causes the syrup honey to assume crystalline form. This, however is the, case. M. Scheibler has inclosed honey in stoppered flasks, some of which he has kept in perfect darkness, whilst others have been exposed to the light. The invariable results have been that the sunned portion rapidly crystallizes, while that kept in the dark has remained perfectly liquid. We now see why bees are so careful to obscure the glass windows which are sometimes placed in their hives. The existence of their young depends on the liquidity of saccharine food presented to them, and if light were allowed access to this, the syrup would acquire a more or less solid consistency; it would seal up cells, and in all probability prove fatal to the inmates of the hive. —*Quarterly Journal of Science.*

The Scriptures.—The true use of the scriptures s to lead us to *the living Word*, which alone can nvigorate and cure any of us. For Christ Jesus himself must be our light and our strength—the only Physician of the soul.

A Memorial issued concerning Israel Pemberton, says:

Having chosen the fear of the Lord in his youth, and being preserved therein, he established and supported an unblemished character, by his justice, integrity, and uprightness, in his dealings amongst men, and his mild, steady and prudent conduct through life.

Our blessed Lord has declared, that the world will love its own. Let us trust in Him, who overcame the world even in the act of being crucified and slain by the world.

THE FRIEND.

THIRD MONTH 21, 1868.

The history of nations teaches that when popular storms arise and spend their force on political institutions, it is necessary that the government exposed to their fury, in order to stand, must have a strong anchorage in the reminiscences of the past. There are few things in which habit exercises more controlling power than in the governmental institutes of a people, intertwined with long established law and custom, and clothed with the sanctity of venerable age. This feeling is one of the principal supports of the autocratic rule of the monarchs of Europe, effectually shields them from the threatening encroachments of popular intelligence, and turns aside the ill directed attacks of outraged freedom, and the clamors of party zeal. From generation to generation, through the long lapse of ages, the popular mind has been trained to look upon the authority and prerogatives of the Sovereign as inherent to his person, and to regard whatever would weaken or curtail them as an invasion of sacred rights. Hence any sudden effort to advance the liberty of the people, or to call the head of the government to account for the abuse of his power, is the signal for dangerous commotion, and can hardly be consummated without a popular revolution.

But in these United States, this love for ancestral institutions, merely because of their antiquity, has not had time to be developed, and the hold which our national polity has upon the affection of the people, springs mainly out of their comprehension of, and attachment to, the fundamental principles of liberty in which that polity rests, and the consciousness that their individual interest is dependent on its stability. Thus the government may be said to be one of principle, theoretically at least—affecting all its citizens alike, and while these principles are generally recognized as exacting obedience, none can be so elevated, either as individuals or a party, but that they will be held amenable to organic law; and no complication of circumstances can occur—unless during a rebellion—in which a just enforcement of those laws may not be executed without tumult.

In the struggle that has been going on during the last three years between the President of the United States and the Representatives of the people, there has naturally arisen a conflict of opinion as to the constitutional limits of the Administrative functions, and the hands in which the political power of the government is lodged. Each has charged the other with errors, both speculative and practical, arising from overstepping the prescribed limits of their respective spheres of action, and confounding their distinct functions; and to a dispassionate observer it is almost ludicrous, to notice how confidently each party brings forward the testimony of the "fathers of the constitution," to support or give currency to the positions assumed. The controversy has finally culminated in the impeachment of the President by the House of Representatives. As this is the first time, in our history as a nation, that such an important step has been taken, we cannot but think it a very striking exhibit of the intelligence of the people, and an unmistakable evidence of their confidence in the competency of the government to maintain its authority, under the pressure of any emergency, that the announcement of this extraordinary event has hardly disturbed their usual composure, and the tide of every-day life rolls on as though there was nothing that need do more than ruffle a little portion of its surface, nothing that foreshadowed the deposition of the most powerful Ruler in the civilized world.

It is not within our province to inculcate any opinion as to the expediency or otherwise of the course pursued by either party in the present contest, or of the judgment likely to be rendered by the high court before which the elevated functionary accused is summoned to plead. But we are willing to believe, and experience of the past warrants the belief, that let the final issue be what it may, provided it is attained within the prescribed form of law, the common sense of the people, to whichever political party they may be attached—will induce them to yield a ready acquiescence in it, and to sanction its being carried into execution.

Apart from the outcry and party passions of unprincipled politicians, it is certainly an extraordinary and imposing event, for the chief Magistrate of a Republic, containing more than thirty millions of people, claiming and exercising the rights and privileges of freemen, to be arraigned by their Representatives, to answer their impeachment of his administrative acts, before a tribunal, which is not only bound to secure to him an impartial trial, but, if he is found guilty, also possesses the power to vindicate the violated laws of the country, and teach a lesson of penal justice, the more impressive because of the exalted position of the offender.

To visit the penalty prescribed by law on any one holding such an office as President of these United States, would certainly be a very grave transaction, fraught with serious consequences for good or for evil. Nothing can justify it but the maintenance of the supremacy of the law itself. According as the trial is lifted above the contaminating atmosphere of party policy, the laws governing the case impartially enforced, and the demands of justice strictly observed, will the force of the example set, and the probable effects on this nation and the nations of Europe be good, and tend to secure and enlarge the rights of the people.

But should it unhappily occur that, to gratify a vindictive feeling, or in eagerness to correct what are supposed to be great wrongs, or to punish one branded as a great offender, the Representatives of the people, or the Senate, sitting as a high court of the nation, should infract, or go beyond the legal forms applicable to the case, or palpably violate the spirit they are evidently intended to embody, however the several stages of the trial may be invested with imposing solemnity, it would give a wound to our national polity which the lapse of years could hardly scar over, and go far to prove that there is no tyranny so oppressive and unscrupulous as that of a majority, or of a party which has obtained supreme power.

In reply to the query sent to "The Friend," we may say that we doubt there being such a word as "adaptativeness," properly belonging to the English language. We have never seen it except in the extract given in our 27th number.

SUMMARY OF EVENTS.

FOREIGN.—The Prince of Wales is about to visit Ireland. It is intimated that his visit will be signalized by a royal proclamation granting partial amnesty to political offenders.

Parliament has been engaged in considering the Irish question and the causes of the prevalent discontent. Great diversity of views appeared among the members: some contending that there was adequate cause for it, and that it might be removed by wise legislation. The present church, school, and land tenure systems, it was thought, might be greatly improved. Earl Mayo, Chief Secretary for Ireland, denied that the island was governed for the advantage of England. Its wealth, he thought, had been increased within the last quarter of a century. English capital was applied to the development of its resources, and the improvement of its condition. There was nothing to indicate the prostration and decay spoken off. The *consumption of spirits* which is the best test of a people's material prosperity, was increasing. He advocated the maintenance of the present policy, but promised that a bill should be introduced for the relief of tenants. The House of Commons, in Committee of the Whole, has agreed to report for passage Gladstone's bill for the abolition of church rates. It is reported in Berlin that a proposition was recently made to Lord Stanley to submit the Alabama claims to the arbitration of Prussia, and that he was willing to entertain the proposition so far as it applied to the question of indemnity, but refused to submit the other points in dispute. Dispatches from Abyssinia state that General Napier was about to send a reconnoitering party to Lake Ashange, in the Tigre district. The Pacha of Egypt showed no disposition to withdraw his forces. The Egyptians in camp at Massowah had received considerable reinforcements. The expenses of the expedition have already amounted to nearly £4,000,000.

A new law defining and enlarging the right of public meetings, has been introduced in the French legislature, and is now under discussion. It is reported in Paris that the Emperor Napoleon will visit St. Petersburg in the Sixth month next. The bullion in the Bank of France has increased 10,000,000 francs.

The eruption of Mount Vesuvius on the 14th inst., was increasing in power and grandeur. The volcano was emitting immense volumes of flame with but little lava. The detonations were loud and frequent. Dispatches from Rome state that Lucien Bonaparte and six other persons have been made Cardinals.

The treaty between North Germany and the United States, providing for the protection of the rights of naturalized citizens, has been unanimously ratified by the Federal Council. The commercial treaty between the Zollverein and the Austrian government, has been signed. Prince Napoleon was cordially received in Berlin and elsewhere in Germany. He returned to Paris by way of Vienna.

A St. Petersburg dispatch says: The Nicolas railway is to be disposed of to a newly formed company. The terms of the sale are already settled. The property and rights of Americans in the material and rolling stock of the road are protected.

The Grand Vizier has returned to Constantinople from Crete. He reports to the Turkish government that the war between the Turks and the Cretan insurgents had at length ended.

London 3d mo. 16th—Consols, 93. U. S. 5-20's, 72¼.

Liverpool.—Uplands cotton, 10⅛*d*. a 10¼*d*.; Orleans, 10⅜*d*. a 10½*d*. Breadstuffs dull, quotations unchanged.

UNITED STATES.—*The Impeachment.*—On the day appointed, the 13th inst., the United States Senate again organized as a Court of Impeachment, and the sergeant at arms made return that he had personally served on the President the notice of the Court, ordering him to appear and answer. On his name being called the President did not appear, but three of his counsel, Stanberry, Curtis and Nelson came forward, and requested that they might be allowed forty days for the preparation of his defence. This application was opposed by the managers of the prosecution on behalf of the House of Representatives. They demanded a strict adherence by the Court to the rules prepared by the Senate and adopted by the tribunal, and asked that the trial should proceed forthwith. After much discussion and deliberation, it was decided to give the accused until the 23d inst., ten days, for the work of preparation, until which time the Court adjourned. The vote of the Senators on an order submitted by the managers that the trial "shall proceed forthwith," was 25 yeas to 26 nays.

Congress.—The House of Representatives, by a vote of 122 to 2, has passed a bill removing internal taxes from domestic manufactures, except a few specified articles. The tax is retained on distilled spirits, fermented liquors, tobacco, snuff and segars, illuminating gas, and coal oil. It is supposed the removal of these taxes will reduce the annual revenue from sixty to eighty millions of dollars. A letter from General Grant stating that 70,812 votes had been cast in Alabama for the new constitution, and 10,005 against it, was presented. The bill amendatory of the Reconstruction act is now a law, the President having failed to return it to the House with his approval or objections within the constitutional limit of ten days. It provides that hereafter any election held under these acts shall be decided by a majority of the votes actually cast; and at the election in which the question of the adoption or rejection of any constitution is submitted, any person duly registered shall vote in any part of the State in which he shall have been registered, or where he may reside at the time of the election, upon presenting his certificate of registry, under such regulation as the district commander may prescribe.

The House of Representatives adopted a resolution that the further sale of the agricultural public lands ought to be prohibited by law. A bill has been under discussion continuing the Freedmen's Bureau for another year from 7th mo. 16th next, and also a bill for the immediate admission of Alabama into the Union. A motion that no business shall be transacted in the House during the progress of the impeachment trial, was disagreed to.

A bill has passed both Houses which removes from the Supreme Court all power in cases arising under the Reconstruction acts.

Philadelphia.—Mortality last week, 288. Of consumption, 42; inflammation of the lungs, 29; old age, 13.

New Hampshire.—At the election in this State on the 10th inst., a total of nearly 77,000 votes was polled, which is larger than at any previous election. Harriman, the Republican candidate for Governor, had a majority of 2530. The House of Representatives stands 192 Republicans to 138 Democrats.

Miscellaneous.—The trial of Jefferson Davis, which was to have commenced at Richmond on the 25th inst., has been postponed until the 14th of next month.

The President has sent to the Senate the treaty lately concluded with the North German Confederation in relation to the freedom of emigration and change of nationality. It was referred to the Committee on Foreign Relations.

Henry Stanberry, Attorney-General of the U. States, has resigned his official position. He, with four others, will defend the President on his impeachment trial.

The amount of national bank notes in circulation on the 14th inst., is reported to be $299,783,556; to secure which the government holds U. S. bonds to the amount of $341,637,400.

The United States Supreme Court has decided that the law of Nevada requiring a tax of one dollar on every passenger leaving the State by coach or railroad, is unconstitutional.

The Markets, &c.—The following were the quotations on the 16th inst. *New York.*—American gold, 139½. U. S. sixes, 1881, 111⅝; ditto, 5-20's, new, 107¼; ditto, 10-40, 5 per cents, 101¼. Superfine State flour, $9.25 a $9.55; shipping Ohio, $10.80 a $12.65; St. Louis, $12.25 a $14.75. Amber Pennsylvania wheat, $2.67; No. 1 Milwaukie, $2.47. Western oats, 84 cts. Rye, $1.80. Southern yellow corn, $1.28 a $1.30; western mixed, $1.24 a $1.26. Middling uplands cotton, 25 a 25½ cts. *Philadelphia.*—Superfine flour, $7.75 a $8.25; extra, $8.50 a $10; finer brands, $10.50 a $15. Southern and Penna. red wheat, $2.55 a $2.65; Kentucky white, $3.25. Rye, $1.80. Yellow corn, $1.18. Oats, 81 a 85 cts. Clover-seed, $8 a $8.50. Timothy, $2.75 a $3. Flaxseed, $3. The arrivals and sales of beef cattle were light, reaching about 1000 head. The market was dull and prices lower. Extra cattle sold at 10 a 10¾ cts.; fair to good, 8 a 9½ cts., and common 6 a 7½ cts. per lb. gross. Sheep were also lower, sales of 4000 at 6½ a 8¼ cts. per lb. gross. Hogs were in demand at an advance; sales of about 3000 at $13 a $14.75 per 100 lbs. net. *Chicago.*—No. 1 wheat, $2.05 a $2.06; No. 2, $1.93. Corn, 85 cts. Barley, $1.90 a $2.40. Rye, $1.64 a $1.67. *Cincinnati.*—No. 1 winter red wheat, $2.50. Corn, 86 cts. Rye, $1.75 a $1.97. Barley, $2.70. *St. Louis.*—Prime to choice winter red wheat, $2.60 a $2.70. Shelled corn, 87 a 90 cts.; ears, 78 a 79 cts. Oats, 68 a 72 cts. *Baltimore.*—Southern wheat, $2.80 a $2.95; Pennsylvania, $2.55 a $2.66. Yellow corn, $1.15 a $1.16; white, $1.10 a $1.11. Oats, 80 cts.

RECEIPTS.

Received from Marshall Fell, Pa., $2, vol. 42.

Received from J. M. Smith, Smyrna, O., $10, for the Freedmen.

The Annual Meeting of the Haverford School A[ssocia]ciation will be held on Second-day, 4th mo. 13th, 1[868,] at 3 o'clock P. M., at the Committee-room of Arch S[treet] Meeting-house. PHILIP C. GARRET, *Secreta[ry.]*

TRACT ASSOCIATION.

THE ANNUAL MEETING OF THE TRACT ASSOCIATIO[N OF] FRIENDS, will be held in the Committee-room of A[rch] Street Meeting-house, on Fourth-day evening, the [...] instant, at 8 o'clock. Friends generally are invite[d to] attend. MARK BALDERSTON,

Philada., Third month, 1868. *Cler[k.]*

WESTTOWN BOARDING SCHOOL.

NOTICE TO PARENTS.

Parents and others who may wish to enter pupils [for] the coming Session, are requested to make applica[tion] as early as practicable to JOSEPH SNOWDON, Acting [Su]perintendent, (address Street Road P. O., Chester [Co.,] Pa.,) or to the Treasurer, CHARLES J. ALLEN, No. [...] Arch street, Philadelphia.

WESTTOWN SCHOOL.

In consequence of the sudden decease of our valued Friend, Dubré Knight, who has for many ye[ars] acceptably filled the station of Superintendent of W[est]town Boarding School; and the desire of the Matro[n to] be released at the end of the present session, Friends [are] wanted for the stations of Superintendent and Matro[n.]

Those who may feel themselves religiously drawn [to] engage in these services are requested to make e[arly] application to either of the undernamed, viz:

Elizabeth Peirson, No. 448 North Fifth St., Ph[ila.]
Rebecca B. Cope, Germantown.
Hannah A. Warner, do.
Sarah A. Richie, No. 444 North Fifth St., Phi[la.]
Samuel Hilles, Wilmington, Del.
Thomas Evans, No. 817 Arch St., Phila.
Jos. Scattergood, No. 413 Spruce St., Phila.
Samuel Bettle, No. 151 North Tenth St., Phil[a.]

Philada., 2d month, 1868.

TEACHER WANTED.

Wanted a suitably qualified Friend for Teacher of [the] Boys' School under the care of "The Overseers of [the] Public School founded by Charter in the Town a[nd] County of Philadelphia, in Pennsylvania."

Application may be made to

Thomas Evans, No. 817 Arch St.
Samuel F. Balderston, No. 902 Spring Garden [St.]
David Scull, No. 815 Arch St.
William Bettle, No. 426 North Sixth St.

WESTTOWN BOARDING SCHOOL.

WANTED A TEACHER in the Girls' Department—[one] qualified to teach Arithmetic, Grammar, Natural Phi[lo]sophy, &c., to enter on her duties at the opening of [the] Summer Session.

Apply to either of the undernamed.

Rebecca B. Cope, Germantown, Pa.
Beulah M. Hacker, No. 316 S. Fourth St., Ph[ila.]
Martha D. Allen, No. 528 Pine St., Phila.
Susan E. Lippincott, Haddonfield, N. J.

NOTICE.

A suitable Friend and his wife are wanted to sup[er]intend and manage the farm and family under the c[are] of the Committee for the gradual Civilization and [Im]provement of the Indian natives at Tunessassa, Cat[ta]raugus Co., New York. Friends who may feel th[eir] minds drawn to the service, will please apply to

John M. Kaighn, Camden, N. J.
Aaron Sharpless, West Chester, Pa.
Richard B. Baily, Marshallton, Chester Co., P[a.]
Joseph Scattergood, 413 Spruce Street, Phila.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHI[A.)]

Physician and Superintendent,—JOSHUA H. WORTHI[NG]TON, M. D.

Application for the Admission of Patients may [be] made to the Superintendent, to CHARLES ELLIS, Cl[erk] of the Board of Managers, No. 1000 Market Stre[et,] Philadelphia, or to any other Member of the Boar[d.]

MARRIED, at Friends' Meeting-house on Arch Stre[et,] 3d mo. 5th, 1868, SAMUEL BAKER to ELIZABETH [...] daughter of James E. Kaighn.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.